applied to things infinitely small/' By the help, too, of the memory, we can recall, with the view of inspecting them, the thoughts and feelings which passed through the mind even when most agitated. Nor is it to he forgotten that, to some extent, we can experiment upon the mind, and present objects fitted to call its powers into operation, and exhibit them in exercise, There is a yet farther means of acquiring a knowledge of mind, and this is, by means of the expression of man's cogitations and sentiments in his words and writings. The quiet conversation of a friend, and the burning words of the orator and poet, alike reveal what is passing within.

In a Treatise like this, however, it is not needful to investigate the human mind any farther than may be requisite to discover its relation to God, the Governor of the universe. We do not require to take a survey of all its powers, nor to enter upon any subtle or minute analysis of them. Our attention is to be very much confined to those principles through which God governs, or may be supposed to govern, mankind. As in the last book we took a survey of the works and laws of God in their refer- ence to man, we are now to contemplate the human niind in its relation to God as its Governor.

CHAPTEE L

'S ORIGINAL AND INDESTRUCTIBLE MORAL NATURE.

SECT. I. — THE WILL, OR THE OPTATIVE FACULTY — CONDITIONS OF RESPONSIBILITY.

It is needful, at this place, to draw out some sort of chart of the various departments of the mind. The aim of all such classifications should be to bring out to view the leading attri- butes of the soul. The following may serve our present purpose.

There are —

I. THE SIMPLE COGNITIVE FACULTIES, by which we attain the knowledge of individual objects in the concrete, as, (1.) Sense-Perception, by which we know material substances in certain